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rians) before the period of the literary prophets, are searching and valuable. For President Harper's questions are never mere questions; there lurks in them always a happy suggestion. There is a certain relentlessness about his manner of forcing his way into the problem; but every stroke tells. Every question, to the student who will take the trouble to answer it, contributes to an ever clearer and more organic knowledge of the subject under discussion. Behind the questions is a mind of singular clearness and sanity, sure of itself, knowing where it is going, and where it will have the reader go too. For, though the author had no desire to bias the student, and incidentally shows himself not only just, but sympathetic, to other types of thought, the tendency of the volume is of course altogether in the direction of the modern view of revelation.

The answers to the questions which Dr. Harper here puts to his readers, and had first of all put to his own mind, will be found in the connected presentation of the prophetic and pre-prophetic movements given in the author's volume on *Amos and Hosea*; but for the student who is willing to do his own thinking, and to reach his own conclusions, there will be found in this volume stimulus, suggestion, and guidance, such as will be found, in this particular form, nowhere else.

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### SOME RECENT LITERATURE ON THE OLD TESTAMENT

We are once more introduced to the Old Testament<sup>1</sup> by a work that "does not pretend to offer anything to specialists. It is written for theological students, ministers, and laymen, who desire to understand the modern attitude to the Old Testament as a whole." In these words the author sets forth the *raison d'être* of this book. It puts matters wholly in popular form, refers to the Revised Version rather than the Hebrew text, and mentions Hebrew words only in transliterated form. The style is easy, clear, concise, and fulfils the purpose laid down. It is a good piece of modern, up-to-date pedagogical work, and will doubtless do much to clear the atmosphere of the popular mind regarding knotty critical problems of the Old Testament. But we question the advisability of arranging the books, in an *Introduction* purely for readers of the English Bible, in the order preserved in the Hebrew canon. That will rather confuse than aid the layman. Again, the layman, minister, and theological student would

<sup>1</sup> *Introduction to the Old Testament*. By John Edgar McFadyen. New York: Armstrong, 1905. xii + 356 pages. \$1.75.

have been very grateful for a small favor which would not have used more space than is left blank at the beginning or end of each book. We refer to a brief bibliography of a few of the new works that would be most valuable to the reader of the English Bible. Such a list would add at least 25 per cent. to the value of the work.

Redpath's essay<sup>2</sup> is a criticism of the modern view of Genesis, particularly as represented in Driver's recent commentary. The tone of the criticism is good, and the spirit and method scholarly and courteous, rather than denunciatory and demagogic, as is too often the case in apologies for traditional views. Redpath contends for the origin of Genesis in the age of Moses, and for the essential unity of the book. He concedes to the historical and literary critic the existence of an occasional brief interpolation, the fact of errors in the transmission of numbers, and a case or two of the transposition of materials from its original place in the narrative. The exegesis of the essay is at times somewhat forced, and there is a strong tendency toward literalism. The defects of the presentation are the natural result of the author's mechanical view of revelation, which compels him to find unity, self-consistency, and harmony with the fundamental facts and principles of science and history at any cost. In Redpath's words, Genesis "is not in its primary intent and in its contents a scientific or a historical manual; its purpose is a much higher one, and that purpose it will be found more and more to fulfill, without in the least traversing any *absolute* truth which science or history may finally arrive at. A divinely inspired book could, we feel sure, never do that." Theological presuppositions of any kind are detrimental to accurate interpretation.

A great *desideratum* for the progress of sound textual criticism of the Old Testament is a reliable text of the Septuagint. Various recensions of the Greek text are known to us in whole or in part, some only through fragmentary quotations in the church fathers, or through the medium of translations, such as the Old Latin and the Ethiopic. A comparison of all these variant forms of the Greek text is essential to the recovery of the original form; and not until this original form lies before us are we in a position to use the Greek confidently as a corrective of the Massoretic text. Lagarde, the great orientalist, was the first to realize this need and to set to work in a practical way to supply it. In a series of Septuagint studies, dedicated to the memory of Lagarde, Rahlfs proposes to follow in Lagarde's footsteps, working toward the same end. The first contribution is a

<sup>2</sup> *Modern Criticism and the Book of Genesis*. By Henry A. Redpath. New York: Gorham, 1905. viii + 93 pages.

series of studies on the Greek text of the books of Kings.<sup>3</sup> The first two studies, concerned respectively with "MS. 82 of the Books of Kings" and "Theodoret's Citations from the Books of Kings and II Chronicles," furnish materials for the correction of Lagarde's edition of the Lucian recension of the Septuagint. The third study takes up all the quotations from Kings made by Origen, and arrives at results of value for determining the pre-hexaplar Greek text employed by Origen. The editor has entered upon a long and laborious task, but one worthy of the best efforts of any scholar, and one for the accomplishment of which every student of the Old Testament text will be profoundly grateful.

Diettrich<sup>4</sup> has followed close in the wake and method of W. E. Barnes, who recently published a work on the critical apparatus of the Peshitta text of Chronicles. The inferiority of the Syriac texts of the Paris and London Polyglots, as well as that of the version of Samuel Lee of 1823, led Diettrich to collate the variations in Isaiah from the best Syriac MSS in the great libraries of Europe. He goes through the book of Isaiah chapter by chapter and verse by verse, and cites the most important variations of the five printed texts, of the eleven Nestorian MSS, of the seventeen West-Syrian MSS, of three Syrian Fathers, of three versions, and of three text-critical *Vorarbeiten*. He discovers the singular fact that the MS "F," in Florence, though dating from the ninth century, stands close to Ephraem in many cases and preserves within it an older tradition than MSS "A" (Ambrosiana B. 21) and "D" (London, Brit. Mus. Add. 14432), written in the sixth century. This material is of great value for a text-critical study of the greatest of the Old Testament prophets.

The handy pocket commentary is coming to the front. *The New Century Bible* will soon relegate the *Cambridge Bible for Schools and Colleges* to the stack-room. The day is certainly gone by when the Authorized Version can be used as the basis of a commentary. The employment of the Revised Version for that purpose saves valuable space in a commentary of so small compass as Whitehouse's *Isaiah*.<sup>5</sup> The "Introduction" discusses, with ample fulness for the purpose of this series, such problems

<sup>3</sup> *Studien zu den Königsbüchern*. Von A. Rahlfs. [= "Septuaginta-Studien," herausgegeben von Alfred Rahlfs, 1. Heft.] Göttingen: Vandenhoeck & Ruprecht, 1904. 88 pages. M. 2.80.

<sup>4</sup> *Ein Apparatus criticus zur Pesitto zum Propheten Jesaja*. Herausgeg. von G. Diettrich. [= "Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft," VIII.] Giessen: Töpelmann, 1905. xxxii + 223 pages. M. 10.

<sup>5</sup> *Isaiah I-XXXIX*. Revised Version, with Notes, Index, and Maps. ["The New Century Bible."] Edited by Owen C. Whitehouse. New York: Frowde, 1905. 16mo, 381 pages.

as the contemporaneous history of Isaiah's time, the religious and social condition of Israel, the theology of Isaiah, and critical problems of the book. Chronologically, he makes Hezekiah a regent of Ahaz from 726 to 715, as a solution of the troublesome questions in 2 Kings 18:13 and other passages. However, contrary to the analogy of Hebrew annalists in earlier estimates, he does not count the regency years of Hezekiah in making up his totals, which would rather weigh against the validity of his solution. In all his historical and archæological discussions he makes ample use of the best results of Assyrian research. His textual notes, and his exegetical material, are succinct, concise, comprehensive, and well up to date. Though he quotes from a wide range of literature, he has independence of thought, and does not hesitate to differ with leading authorities on Isaiah, and usually we entirely agree with him. An index puts the little volume at one's immediate disposal.

Giesebrecht's work<sup>6</sup> deals with a subject much discussed in recent years, viz., the poetic element in the writings of the prophets. Practically every scholar now grants the poetic form of most of the oracles of the prophets; the only question is what the exact measure of that form originally was. The publication of Siever's *Metrische Studien* added to an already keen interest and called forth further contributions in support of, or in opposition to, his views. Special applications of theories of meter to the prophecies of Jeremiah have been made by Duhm,<sup>7</sup> Cornill,<sup>8</sup> and Erbt.<sup>9</sup> Duhm's radical treatment of the Jeremiah text was based on the supposition that Jeremiah used only one meter in all his poetical productions, and this was the *Qinah* or dirge-measure; everything manifestly in a different meter was assigned to other hands. Cornill also demands regularity of poetic form of Jeremiah, and lays down as the standard a metrical unit of four distichs. This involves so much violent treatment of the text as to cause Cornill's theory to break down under the weight of the burdens it must carry. Erbt applies the principles of Sievers to the text of Jeremiah, and is harrassed by the same difficulties as Sievers in making the Massoretic text, for which he has an unscientific respect, fit these

<sup>6</sup> *Jeremias Metrik am Texte dargestellt*. Von Friederich Giesebrecht. Göttingen: Vandenhoeck & Ruprecht, 1905. viii+52 pages. M. 1.80.

<sup>7</sup> *Das Buch Jeremia erklärt*. ["Kurzer Hand-Commentar zum Alten Testament," 1901.]

<sup>8</sup> *Die metrischen Stücke des Buches Jeremia reconstituirt* (1901).

<sup>9</sup> *Jeremia und seine Zeit: Die Geschichte der letzten fünfzig Jahre des vorexilischen Juda*. Beigegeben ist der Untersuchung des Jeremiabuches eine Uebersetzung der ursprünglichen Stücke und die Umschrift der Prophetensprüche mit Bezeichnung des Rythmus (1902).

principles. Giesebrecht, recognizing the failure of these previous attempts, but not one whit discouraged thereby, has now put out his edition of the text of Jeremiah in its original poetic structure. He proceeds on the principle, represented in America by Briggs and President Harper, that the metrical norm of the Hebrew poem is furnished by the number of tone-syllables in the line, no attention being given to the number of intervening unaccented syllables. Instead of limiting Jeremiah to the use of the *Qinah*-rhythm, as Duhm does, he permits him to employ also lines composed of two, three, or four tone-syllables. Thus far Giesebrecht is in the right as over against Duhm, Cornill, and Erbt. But the present reviewer would commend a less cautious attitude toward the Massoretic text and the tradition of Jeremianic authorship than is exhibited here and in Giesebrecht's commentary, of which this is the textual basis. Not only so, but any attempt to recover the original poetic form which disregards strophic structure is necessarily incomplete. The impression made by an examination of Giesebrecht's text with its meters changing every few lines is that of a collection of poetic fragments entirely lacking in any inner or outer connection. They need organization. These are, however, points which in no way detract from the great value of that which is here set before us. It is a study of Hebrew meter which will compel the attention of all students of Hebrew poetic form.

Gunkel's works on the earlier traditions of Genesis gave him large recognition for thorough scholarship, vigorous writing, and liberal views. His technical work has not crippled him for popular presentation of spiritual truths, as is seen in his "Selected Psalms."<sup>10</sup> Forty-three psalms, including Hannah's song and Jonah's poem, are translated into German, and printed in strophical form, with no apparent attempt at rhyme. The translation is modern as compared with Luther's, and is popular and simple, as compared with the critically exact and stiffly scientific work of Kautzsch. Appended to the translation is a sane and clear exposition of the main thought of the psalm. Occasionally in the footnotes we find a Hebrew word in transliteration, but there is nothing to mar the distinctly popular character of the work, and there is everything to encourage the reader to extract from these poems the best that the authors make available. Other footnotes of an historical or literary character also add to the attractiveness of the treatment. The table of contents is incomplete, covering only one-half of the titles in the book, left in this shape apparently when the additions to the text were made for the second edition.

<sup>10</sup> *Ausgewählte Psalmen*. Uebersetzt und erklärt von Hermann Gunkel. 2te Auflage. Göttingen: Vandenhoeck & Ruprecht, 1905. 289 pages.M. 3.20.

A commentary on the book of Job,<sup>11</sup> prepared by Berechiah, a French rabbi, who seems to have been a contemporary of Ibn Ezra and Qimchi, is now made accessible to the scholarly public, in its original Hebrew text and in English translation. The work of the editor and the translator has been well done. The commentary itself is of more interest and value than the average rabbinical commentary. It exhibits true interpretative insight and ability. The book as a whole will appeal to two classes of scholars, viz., those interested in the history of the interpretation of the book of Job, and students of rabbinical Hebrew.

Aitken's *Job*<sup>12</sup> constitutes an altogether admirable manual for the average Sunday-School teacher's use. It represents the very best recent thought on this greatest of Old Testament books, in a form to be easily grasped by the non-specialist. Its comments are fresh and suggestive, and its introductory paragraphs are instructive and illuminating. An admirable feature of the book is the fact that it presents the entire content of Job in succinct paraphrase. This, with the careful and full analysis, renders unnecessary a multitude of detached, fragmentary comments, and has the added advantage of getting the thought of the book as a whole clearly before the mind of the student, without bewildering him with a mass of minutiae.

Haupt's metrical translation of Ecclesiastes<sup>13</sup> was prepared for use in the now defunct *Polychrome Bible*. The Hebrew text, with a discussion of the poetical form of the book, is promised for the fifth volume of *Beiträge zur Assyriologie*, etc. The translation here presented is a good one—accurate, fresh, suggestive, and rhythmical. The notes are for the most part useful and interpretative. The conclusions embodied in this work were formulated fourteen years ago, and have proved so satisfactory to Haupt that they have remained unshaken by all the publications upon this book since that time. The present reviewer cannot feel the same satisfaction with them. They seem to rest upon too uncertain and subjective grounds. Haupt's "must-have-been's" are too often, at the

<sup>11</sup> *A Commentary on the Book of Job, from a Hebrew Manuscript in the University Library, Cambridge*. Edited by W. A. Wright; translated by S. A. Hirsch. Published for The Text and Translation Society. London: Williams & Norgate, 1905. viii + 394 pages.

<sup>12</sup> *The Book of Job*. By James Aitken. ["Handbooks for Bible Classes and Private Students," edited by Marcus Dods and Alexander Whyte.] Edinburgh: Clark, 1905; New York: Scribner. 114 pages. \$0.45.

<sup>13</sup> *The Book of Ecclesiastes*. A New Metrical Translation, with an Introduction and Explanatory Notes. By Paul Haupt. Baltimore: Johns Hopkins Press, 1905. 47 pages. \$0.50.

best, only might-have-been's. He treats the book as little more than a collection of miscellaneous and heterogeneous sources, lacking all logical order and relationship, from which it is his task to construct with an absolutely free hand a harmonious whole which shall commend itself to his good taste and judgment. The result obtained is a series of eight poems, the second one of which, for example, is composed of the following materials: 9:2, 11, 12; 8:14, 10; 7:15-18a; 10:1 b. In addition to the large place allowed to transposition, the hypothesis of interpolation is freely employed, about two-fifths of the text being relegated to the margin under this head. A theory which carries such heavy burdens as these must inevitably break down. But the value of the translation itself and of the accompanying notes still abides, and renders us grateful for this addition to the literature of importance for the interpretation of a most difficult book.

Bible problems<sup>14</sup> multiply faster than they can be solved. Every question of the Old and New Testaments that we once regarded as reasonably well settled is being opened anew. Cheyne appeals to churchmen and scholars to throw aside every prejudice, and impartially to receive for consideration new information that flows in from many quarters. The real background for his discussions of views that are problematical is found in the most recent archæological discoveries and theories of Semitic scholars. Though himself a worker for the most part in the Old Testament, the bulk of his problems, or rather his most elaborate discussions of problems, pertains to the New Testament. Four distinctly New Testament problems taken up and presented, but not fully discussed or settled, are, (1) the virgin-birth of Jesus Christ, (2) his descent into the nether world, (3) his resurrection, and (4) his ascension. On the basis of the archæological facts, he maintains that "it is plausible to hold that all these arose out of a pre-Christian sketch of the life, death, and exaltation of the expected Messiah, itself ultimately derived from a widely current mythic tradition respecting a solar deity" (p. 128). In the all too brief discussion of each of the above points Cheyne utilizes material collected from the most diverse sources, and arrives at conclusions that are wholly subversive of the common Christian belief in these four doctrines. The Old Testament problems mentioned are mainly those based on the discoveries and theories of Winckler and Gunkel, and present no startlingly new questions. The

<sup>14</sup> *Bible Problems and the New Material for Their Solution: A Plea for Thoroughness of Investigation Addressed to Churchmen and Scholars.* By T. K. Cheyne. ["Crown Theological Library."] New York: Putnam, 1904. 271 pages. \$1.50.



book is stimulating and thought-provoking, even though its theories are now and then insufficiently supported by facts.

The publication of Delitzsch's third *Babel und Bibel* lecture carried with it a reaffirmation of his positions taken in the first lecture, and the addition of several items that openly challenged his former antagonists. König<sup>15</sup> at once takes up the gauntlet thus thrown down, and reviews seriatim the new points intended to prove the dependence of the Bible on Babylonia. He quotes largely from Delitzsch's theses and, in refutation thereof, cites the opinions of other Assyriologists, e. g., in the discussion of the so-called "Sumerian people." König shows himself thoroughly familiar with the already too long drawn out *Babel-Bibel* controversy, and with the latest utterances of the best authorities on Assyriology. After reviewing every utterance of Delitzsch, he concludes that Babylonian culture is neither parallel with, nor a source of, the religious principles of the Bible. Those religious people of the old world—the Hebrews—lived in Palestine and not in Babylonia, and in their Bible and not in the cuneiform libraries are to be found the classical sources of the religion of mankind. Such a vigorous handling of the subject deserves wide circulation and careful reading.

There is no more loyal defender of the Old Testament than Eduard König. His little brochure<sup>16</sup> is the counter-stroke to an attack on the credibility of the text of the Old Testament made by Joh. Lepsius in his journal, *Das Reich Christi*. König's defense is: (1) traces of the old orthography, (2) dialectical differences, (3) linguistic phenomena peculiar to the development of Hebrew history, (4) syntactical peculiarities, (5) stylistic variations, (6) orthographical variations. All these peculiarities have not been wiped out, as they would have been, if there had been an attempt to standardize the Hebrew text at some late date in the history of the Old Testament. König's *Einleitung*, pp. 56 ff., amplifies the points made in the above discussion. Lepsius proposes to rearrange the text, citing especially reconstruction of the early chapters of Genesis. König carefully reviews his proposed changes, and then remarks that if such alterations of the Old Testament should be allowed, the books of the Old Testament would be worthless. The second part of the document is a succinct statement of König's belief in the credibility of the historical content of the records of the Hebrews. Such a brochure makes for the retention of the pre-eminent position of the Old Testament.

<sup>15</sup> *Die babylonische Gejangenschaft der Bibel*. Von Eduard König. Stuttgart: Kiemann, 1905. 81 pages. M. 1.20.

<sup>16</sup> *Glaubwürdigkeitsspuren des Alten Testamentes*. Von Eduard König. Gr. Lichteifelde-Berlin: Runge. 54 pages. M. 0.75.

The astronomical data of the Old Testament<sup>17</sup> are many. The scientific treatment of these scattered facts by the director of the Brere Observatory in Milan assures us that we can place confidence in the results obtained. The distinguished author treats his theme in a sympathetic manner. He has been careful to consult the best authorities on the meanings of Hebrew words from a purely philological point of view, the chief specialists on the history of Israel, and the contemporaneous light that comes to us from Babylonian-Assyrian sources. Such facts reveal the care with which the author has prepared his material for this little work. The introduction discusses Israel's learned men and its so-called scientific knowledge; and its general view of the physical world as seen in the book of Job. The firmament, the earth, and the abysses are sketched in a figure, which seems to represent, as nearly as can be done, the Hebrew idea of the world. Indeed, it greatly aids the reader in understanding many hitherto obscure passages regarding the abyss, the depths of sheol, etc. With a master's skill he treats stars and constellations—dependent, however, in many places on the results of Hebrew scholars for his word-meanings. The days, months, and the year of the Jewish calendar are particularly instructive after his discussion. While he recognizes some value in the Babylonian astronomical data, he is distinctly conservative in his use of them. We are disappointed to find that the Clarendon Press should allow a book of such intrinsic value to leave its presses without an index of subjects and Scripture texts. Such omission discounts its value in these times.

"Egoism lies at the seat of all human conduct, and altruism is a disguised or indirect form of egoism." With such affirmations Wallis<sup>18</sup> attempts to show that "the sacred literature of our western society has obtained its pre-eminence because it gives the best historical expression to egoism in general." The author sketches the history of Israel in the Old Testament to substantiate his proposition. His picture is a summary of the modern view of the Old Testament, touching the history and religion of Israel, and doing it in a live, sprightly manner. But the reader finds himself continually asking: "What has this or that to do with egoism as a sociological theory?" In other words, the theory rather suffers from the immense strain to which he puts it to cover the ground outlined in his review. While it may be true that permeating the whole history of Israel there is an egoistic element at work, we can scarcely admit that his dis-

<sup>17</sup> *Astronomy in the Old Testament*. By G. Schiaparelli. Authorized translation from Italian. Oxford: Clarendon Press, 1905. viii + 178 pages. \$1.15.

<sup>18</sup> *Egoism: A Study in the Social Premises of Religion*. By Louis Wallis. Chicago: University of Chicago Press, 1905. xiv + 121 pages. \$1.

cussion proves it. Only one short chapter discusses "Jesus of Nazareth," where he might well have put the bulk of the discussion of his theory; for here he has material of a more tangible character, and better understood. In the practical issue of the case he deals with the church as a sociological fact of no mean proportions. The line of argument is interesting and stimulating, and calls for more thorough work before we can feel quite satisfied that the case is proved.

IRA MAURICE PRICE.

JOHN M. P. SMITH.

Meinhold's brochure on "The Old Testament Sabbath and Week"<sup>19</sup> is most startling and bewildering in its conclusion, viz: that the Old Testament septenary sabbath is an invention of the prophet Ezekiel.<sup>20</sup> It is thus neither of Mosaic origin, nor an early inheritance from the Canaanite peasants of the country possessed in later years by the Israelites, nor even of Babylonian parentage, as has lately been shown by Pinches' article "Šapattu, the Babylonian Sabbath."<sup>21</sup> To prove his thesis the author takes up in three chapters: (1) The sabbath as a full-moon festival. An examination of the pre-exilic literature shows that there was no seven-day week with its concluding day, the sabbath, known before Ezekiel. Hosea 2:13 and Isa. 1:13 show that new moon and sabbath were celebrated as religious festivals and rest-days in northern as well as in southern Israel. This sabbath was the day of the full moon. These festivals were, in all probability, brought by the nomadic Israelites from the Arabic-Midianite Sinai peninsula. It was, in ancient Israel, a day of joy, not of penitence. This old sabbath was discontinued by the deuteronomic legis-

<sup>19</sup> *Sabbat und Woche im Alten Testament*. Eine Untersuchung von Johannes Meinhold. Göttingen: Vandenhoeck & Ruprecht, 1905. vi+52 pages. M. 1.80. [=Heft 5 of "Forschungen zur Religion und Literatur des Alten und Neuen Testaments," herausgeg. von W. Bousset und H. Gunkel.] The preceding numbers contain: (1) *Zum religionsgeschichtlichen Verständnis des Neuen Testaments*, by H. Gunkel; (2) *Im Namen Jesu*, by W. Heitmüller; (3) *Die Offenbarung des Johannes*, by J. Weiss; (4) *Indische Einflüsse auf evangelische Erzählungen*, by van den Bergh van Eysinga. The series, as far as we can judge, is remarkable, and of great value especially for students of comparative religion. It is commended to the careful consideration of the readers of this *Journal*.

<sup>20</sup> But what about Ezek. 20:2 ff.?

<sup>21</sup> Published in the *Proceedings of the Society of Biblical Archaeology*, 1904, pp. 51-56. The text, K 6012+K 10, 684, is, however, to be used with great caution by advocates of either side; for nothing, to any certainty, can be proved on the basis of this text, in which the fifteenth day is called š a-p (b) a t-t-i. The text does not contain a complete hemerology. It appears to be rather a lesson-sheet by some young Babylonian scribe, and is therefore of no special significance.

lation, and a new septenary sabbath introduced in its stead by Ezekiel. The original meaning of *שבת* is to "rest, cease to work," i. e., be complete, be finished. The moon is complete on the full-moon day. (2) The sacred number seven among the Babylonians and also among the Israelites; more sacred among the latter even than the numbers five and three; and probably also brought by the Israelites from the Sinai peninsula. The sacredness of this number can be seen in the legislation concerning the sabbatical year; in the gradual development into a septenary festival of the original one-day festival of the Feast of Tabernacles and of the Passover. The seven septenary weeks of the spring harvest time with their dividing rest-days, observed originally only in Judah, Ezekiel and the deuteronomic lawgivers combined with the old sabbath, producing the consecutive septenary sabbath. (3) The sabbath as an institution of the Jewish community. The new sabbath ordinance of Ezekiel was very slow in gaining ground. Haggai, Zechariah, and Maleachi know nothing of this sabbath, which had not yet become universal. That its observance is one of the commandments of the decalogue proves nothing to the contrary; for the decalogue is even later than Ezekiel, emanating from the priests' code of Ezra. The universal observance of the sabbath by the Jewish community is due to the well-known activity of Nehemiah. But even then, about 400 B. C., the people did not yet take kindly to the strict observance of this septenary rest-day, which gained its final and permanent victory during the Maccabean period, with the help of the party of the Chasidim.

We call, in this connection, the reader's attention to Professor Emil Schürer's important article on the seven-day week in the early Christian church,<sup>22</sup> because it connects closely with Meinhold's book. Schürer discusses: (1) The origin and the observance of the Jewish week and sabbath, adopted by the early church, with the single exception of the observance also of the Lord's day and its designation as *κυριακή*.<sup>23</sup> (2) The planetary week. The Babylonian system is closely connected with the course of the moon; the weeks beginning anew with each successive month, the last two days being reserved for days of rest. The Jewish week of seven days, on the other hand, rolls along uninterruptedly without special reference to the course of the moon. Neither is determined by the facts that there were seven planets. The planetary week is mentioned in Greek and Latin authors, who probably learned of it in Egypt, whither it came from Babylonia. The fact that the inscriptions are silent on this

<sup>22</sup> "Die siebentägige Woche im Gebrauche der christlichen Kirche der ersten Jahrhunderte," *Zeitschrift für die neutestamentliche Wissenschaft*, 1905, pp. 1-66.

<sup>23</sup> 1 Cor. 16:2; Acts 20:7.

subject leads to the assumption of a comparatively late origin of the planetary week. The Jewish week is of earlier date than this planetary week. Both were adopted by the early church, ran for a time side by side, and were finally combined. A detailed examination of the spread of the planetary week in the Roman Empire from 100 B. C. until 300 A. D. is one of the most attractive sections of this second chapter; followed by a study of the observance in the Christian church of the fourth and fifth centuries, the church making only this change that its week began with Sunday (*dies solis*) corresponding to the *κυριακή*, instead of with the Saturday of the pagan planetary week. (2) Most interesting is the third chapter, "Gang der Entwicklung," in which the author describes the gradual development and spread of the Jewish and the planetary week in the Roman Empire, finally resulting in the present nomenclature.

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### THE PARABLES OF JESUS

Hardly five years after Jülicher finally completed his great work on the parables,<sup>1</sup> there appeared another book of generous proportions (about 500 pages) devoted to the same theme.<sup>2</sup> Its author is Dr. Chr. A. Bugge, of Christiania, who has previously published in Danish several monographs on topics relating to the teaching of Jesus. His purpose in this German work is to correct and supplement the treatise of Jülicher. More particularly he states that his book aims to show how the parables of Jesus are related to the rhetorical art of his age and people, as over against the Aristotelian standard set up by Jülicher. Then, too, he will urge a vigorous protest against what he regards as the arbitrary and bootless text emendation and reconstruction of this same writer. There has been, he feels, in our New Testament study too much literary criticism and too little historico-theological exposition, and hence the demand for a new presentation.

An introduction of ninety pages takes up the question of method in parable exposition. The work of the past is briefly noted, but the real beginning is made with Jülicher, whose arguments are reviewed and summarized; namely: that each parable seeks to illustrate one main thought;

<sup>1</sup> *Die Gleichnisreden Jesu*. Bd. I. Freiburg, 1888; zweite Auflage, 1899. Bd. II, 1899.

<sup>2</sup> *Die Haupt-Parabeln Jesu*. Ausgelegt von Chr. A. Bugge. Mit einer Einleitung über die Methode der Parabel-Auslegung. Giessen: Ricker, 1903. 496 pages. M. 5.40.